

52704/10

**THE
DEAN of LINCOLN's
Spittal-Sermon.**

On Easter-Tuesday, 1702.

Gore, Mayor.

*Cur. special. tent. (Hebdom. Paschæ) apud
Drapers Hill, Domum Mansional. Jacobi
Bateman, Mlk vn. Vice-Com. Civitat.
London, (ss.) Die Mercu. Octavo die
2 Aprilis, 1702. Annoque Regni Reginæ
Annæ, Angliæ, &c. Primo.*

THIS Court doth desire Doctor
Willis, Dean of *Lincoln*, to Print
his Sermon Preached before the Lord
Mayor, Aldermen and Governours of
the several Hospitals of this City, at the
Parish-Church of St. Bridget, on Tuesday
in Easter-Week.

Ashurst.

W.M. Boothby

46406

A
S E R M O N
Preach'd before the
Right Honourable
THE
Lord Mayor of London
And the HONOURABLE the
Court of ALDERMEN
AND
G O V E R N O U R S

Of the several Hospitals of the City,
AT
St. Bridget's Church, on *Easter-Tuesday, 1702.*
BEING
One of the Anniversary Spittal-Sermons.

By Richard Willis, D. D. Dean of *Lincoln.*

L O N D O N:
Printed for *M. Wotten*, at the Three Daggers in
Fleet-street, 1702.

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Gal. VI. 10.

As we have therefore opportunity, let us do good unto all men ; especially unto them who are of the household of faith.

These Words are an Inference which the Apostle makes from the preceding Verse ; *And let us not be weary in well doing ; for in due season we shall reap, if we faint not :* that is, though we may meet with many discouragements in doing good ; much unthankfulness, it may be, from those to whom we do it, much Perverseness and Opposition from other People, many sinister Interpretations and unjust Censures, and possibly, after all, Disappointment in what we designed ; yet notwithstanding these things, or whatever else we may meet with, that may discourage us from making it our business to do good in the World, we should still go on, and consider with our selves, that whatever difficulties or inconveniences we may at present labour under, yet doing good will at last have its Reward ; we shall

reap

reap a plentiful harvest for all the labour or charges it shall now put us to. We should, therefore, as God affords us opportunity, cheerfully make use of it; not considering the perverseness, or unthankfulness, or opposition, or evil surmises of Men, but the command of God, and the great Reward which he has promised to those who do not grow weary in well doing.

There are *many* Ways of doing good in the World very proper for our Consideration: but the design of our present meeting together will confine my Discourse only to *one*; which is, the doing what good we can by *relieving* the *Wants* of those who stand in need of our *Charity*.

I shall, therefore, at large consider this Duty of Charity or Alms-giving to the Poor. In doing which I shall shew,

1. Who are bound to give Alms to the Poor.
2. How much we are bound to give.
3. How, or in what manner, a good Christian ought to bestow his Charity.
4. Who are proper Objects of our Charity, or to whom it is we ought to give. And then shall conclude with an earnest Exhortation to this Duty.

As to the first Particular, *Who* are bound to give to the Poor? Every body has an obvious Answer, that they are they who are Rich, and can spare Money to do it: And 'tis true that they are the Persons from whom

whom God especially expects this Duty ; and from whom he expects it in a larger Measure than he does from others, as being, by his good Providence, better enabled for it; for *to whom much is given, of him much shall be required.* But the Precept of Charity was not given only to those that are Rich, but to all Mankind, as it lies in their power. He that is poorest has something sometimes to spare, and something that another wants ; and then, Charity is his Duty : And that, methinks, among other Considerations, peculiarly for this Reason, that he does, or may quickly stand in need of the Charity of others. He that has but little, should out of that spare some part, to Sanctify and bring God's Blessing upon the rest. What tho' he does labour hard for what he has ? A little given away, to refresh the Bowels of those that want, will make the rest go down the sweeter : And methinks it should much sweeten a Mans labour to consider, that he is not only labouring for himself, to Feed and Cloath his Body, but is also labouring for God and for Religion, and for Treasure to be laid up for his Soul : And it were very hard, and what poor Men would have more reason to complain of than any other Burden of Poverty, to be deprived of that Comfort and Blessing that attends this Virtue of Charity. And therefore the Scripture does frequently take notice, with great advantage, of small

matters.

matters done by those who had it not in their power to do more. Our Saviour says, that the giving so much as a *Cup of cold Water shall not lose its Reward*; which he does peculiarly to encourage all Persons, and even the least Instances of this Noble *Duty*; for there cannot well be a less than a Cup of Water. I would take notice here of Two notable Instances the Scriptures give us of the exercise of this Duty, in very poor People; and that, in the most Desolate sort of Poor, poor Widdows. The *First* is that of Her we read of in the 17th. Ch. of the 1 Book of Kings, to whom *Elijah* applied himself in the great Famine. She had but just enough for one meal, for her self and her Child, and then, for any thing she knew, must Dye for hunger: *And she said, as the Lord thy God liveth, I have not a Cake, but an handfull of Meal in a barrel, and a little Oyl in a cruse: And behold, I am gathering two sticks, that I may go in and dress it for me and my Son, that we may eat it, and dye.* Yet we see that when the Prophet applied himself to her, she was resolved to spare him *some* out of that *little*; and that before she served her self or her Child: and the Consequence was, that God blessed her for it, and multiplied what she had; so that her Cruse of Oyl, and her Barrel of Meal served her and her family till God provided for her another way.

The other Instance I would take notice of, is that of the poor Widdow, who cast her two *mites* into the Treasury, *Mark 12*. It was but a very small matter; only a farthing: Yet since it was all she had, she had the Honour to be, in a special manner, taken notice of by our Saviour; who does it with this *Encomium*, that she had given more than all the Rich Men; for they gave out of their Abundance, what they could spare, and were not much like to miss: But she gave all that she had, even all her Substance.

This may suffice for the *First* thing; *Who* they are that ought to be Charitable. The Rich especially, who have plenty and abundance; but in some measure, all who can contribute towards the wants of those that are poorer than themselves, or are in any present Necessity.

2. The *Second Question* is, *how much* we ought to give. But this *God* has not thought fit any where to determine; and therefore *we* must not. He has left this undetermined, that our Charity should be matter of *Liberality*, and not of *Necessity*. He has only told us that they who *sow sparingly*, shall *reap sparingly*; that the greater our *Charity* is, the greater is like to be our *Reward*. He tells us that what we do this way, he takes as done to himself, and shall repay it accordingly; but has left the particular Measures of *Charity* as a Trial of our *Faith* and our *Love*:

That he may see, where he has not particularly bound us up, how far our Love to him will carry us, in doing good to those, whom he has put in his own place; and what Faith and Trust we have in his Promises: For that is not so well seen, where we are necessitated, and prescribed to set Measures, and dare not do otherwise. But where a Man knows himself to be at liberty, but yet will exceed because he knows it pleases God; this is a Sign of Love, and of a true Trust and Dependance upon God's Promises. The truth is, there is not any thing, I know of, so great an Evidence of a Man's Sincerity in his Religion, as to be abundant in this Duty of Charity. For, besides what I mention'd before, that a Man not being tied up and bound to set Measures, it cannot be supposed to come from constraint and fear (as Men may do some other things, because they dare not do otherwise); but must proceed from a Principle of Love; besides this, Charity is a costly Duty, and not one of those which Men are apt to use for a Cloak and Dissimulation: For why should a Man be thought to dissemble, who has so little Love to the World as to give away great Portions of what he has? 'Tis true, indeed, Men do sometimes give away part of what is got by Violence, or Oppression, or Knavery, in order, if possible, to Sanctify the rest: Giving away their Money to the Poor, to compound with

with God for some Sin they love better than their Money: and this is really, false-hearted, deceitful Dealing, that quite takes away the Worth and Value of their Charity. But when a Man is not conscious to himself, of living in any Sin, tho' he may be sensible of many Imperfections, in this case the excelling in this Duty of Charity, is, however, a very good Evidence of his Sincerity; and what does generally give more Peace, and Quiet to the Conscience than any other Duty.

3. I now proceed to consider the Manner in which we ought to bestow our Charity. For God does not only consider the thing done, but the Manner how it is done: And a very good Act of Charity may lose its Value in the sight of God, and Men too, by an uncouth, ill-natur'd way of doing it. If a Man give out of Ostentation, or Vain-glory; if it be extorted from him by Impertinency, or the fear of Shame; if it be given with Pride and Haughtiness, with Grudging and Reluctancy; if with contemptuous Looks, or hard Words, this will in a great Measure spoil the Charity.

But I shall at present only take notice of these Two Rules, in the disposing of our Charity.

1. That we do it in such a Manner as may be most for the Comfort and Satisfaction of the Persons, to whom we give it.

2. In such a Manner as may be most Useful, and Advantageous to them.

I. We must do it in such a Way, as may give the greatest Comfort and Satisfaction to them: For 'tis certain, that the happiness and comfort of our Brethren, is the great End of Charity: And that is the greatest Charity, which best answers its End. He who by an obliging kind Way of Giving, can make a Man happy with a Little, does in that, make it a great Charity: Whereas if a Man receives a great deal, but with hard Words, or haughty Looks, he has seldom much Comfort with it; and the Giver as seldom much Thanks, so that both lose the Benefit. There is nothing harder to be digested than Contempt, and that even by the Poorest People. Indeed it is the Contempt which generally attends it that is the great Burden of Poverty: And for this Reason we see a great many will rather bear and suffer hard, than disclose their Wants, tho' they may by it find Relief. This is, indeed, an Infirmitie, but still it is but too Natural and General; and a good Natur'd and Charitable Man will, as much as he can, comply with the Infirmities of Human Nature: And tho' it be an Infirmitie in a Man, not to be able to bear without disturbance, what looks like Contempt; yet it is certainly our Duty, as much as we can; not to bring him under the Temptation. For our Neighbour,

tho'

tho' he be poor, is really not contemptible, but altogether as good as our selves ; bating a few external Circumstances, which *we* owe to the good Providence of God ; and cannot make a worse use of, than to let them raise our Pride, and make us carry it haughtily with our Brethren. We should therefore endeavour to get a tender and compassionate Sense of the Miseries we see Men labour under ; and a due regard for the Dignity of Human Nature, tho' it be Cloathed in mean Circumstances. And this will prompt us, as to be Charitable, so to shew it in such a Manner, as may make the Person most happy, who receives it. It's a great Satisfaction to a Man, who receives a Charity, if he can say of the *Donor*, He gave it me without asking ; he seemed to pity my Case, and to be concerned for me ; he looked Kindly upon me, and treated me Civilly, and seemed to be as much pleased in giving, as I was in receiving. Such a Charity as this attains its End, and is pleasing both to God and Men : For *God loves a cheerful Giver* ; and Men as long as they carry human Nature about them, cannot but love to be so treated.

2. As we must do it in such a Manner, as may be the greatest Comfort and Satisfaction to them ; so we must do it in such a Manner, as may be like to do them most Good. I have often thought, that the prudent disposing of Charity may be brought to serve

Serve great Ends of Religion. For Necessity is of it self, apt to dispose Men to Consideration ; and every body is dispos'd to receive advice from those that do them Good : Especially if it be done in a tender obliging Manner, such as shews a hearty concern for their good : Every thing from such Persons will be apt to make a great Impression. It will be therefore a great Addition to our Charity, to endeavour to improve such happy Opportunities to the Advantage of their Souls ; to put them in mind of the Providence of God, in ordering the Conditions of Men ; and what advantages Men may reap, from any Station in the World, if they will but take care to improve it ; and mind those good Designs that God had in bringing them into it : That Poverty, tho' it be troublesome, yet may be very profitable ; and be a means to break our Love to the World, and many other dangerous Passions, which are but too often increased by a more plentiful Condition here : That we have reason to bless God, that tho' he has not given all an equal share of the good things of this World, yet he has given all an equal Title to Heaven ; and some Advantage to the Poor in this Respect, that their Condition is not so apt to divert them from the thoughts of it, as theirs is who have more of the Temptations of the World lie in their way : And therefore in that will be much their Wisdom, instead of

Murmur-

Murmuring, or Repining, at the meanness of their State, to take notice of what Advantages it may bring them ; and to resolve, that since Providence has denied them their good things here, they will be the more careful to secure their Portion in the other World ; because its a sad thing indeed to be miserable both here and hereafter too. Such Discourses as this, and of the like nature, spoken with Concern and Affection, must needs have a great Influence, where Mens hearts are before Mollified by Kindness, and so disposed to receive them.

4. But I now proceed to the *Fourth* thing, which is to *whom* we ought to give ; or who are proper *Objects* of our *Charity*. My Text says, *all men* ; that is, all that stand in need ; Relations or Strangers, Friends or Enemies, Good or Bad, Natives or Forreigners, of the *same Religion*, or of *different* : in short, All Men that are in want are proper Objects of Charity : all that are partakers of Humane Nature, and carry the Image of God about them, must be partakers of our Love, and, if they be in need, of our Help. And this is one of the great Excellencies of our Holy Religion, that it does not confine our Love to a Party or a Sect, but makes us Lovers of Mankind.

But since the real Effects of each Single Man's *Charity* can extend but to a few, I shall lay down some Rules about the Management of it, and shew, Who ought to be preferred before others.

L. If

I. If a Man have poor Relations, or Dependants; they ought to be considered in his Charity before others; for this is to follow Nature, which inclines us to love those more than others ; and therefore they, above others, ought to partake of the effects of our Love: And this is to follow the Order of God's Providence, which has put them more particularly under our Care; and therefore Justice as well as Charity requires a more peculiar care of *them*. And this is the chief Method whereby Providence has provided for the Relief of all the World; that every one should have an especial Concern for those to whom he is more nearly Related. For if every one were equally to extend his care to all the World, the Effect would be Confusion and Disorder; and none would be Regularly taken care for at all. Not but that in many Cases, a Stranger ought to be preferred before the nearest Relation; if the one be in want, and the other not: If giving to the one be only adding to Abundance, or only to what is sufficient; but to the other, it be the relief of a present Necessity; In such Cases a Stranger should be preferred before a Relation: For our Saviour, in the *Parable* of the Man that fell among Thieves, tells us, That such are our Brethren: Providence, who has made him thus stand in need of our help, puts us in the place of a Brother to him. But where other things are equal, its certainly

certainly our duty to prefer our Relations in our Charity.

II. For almost the same Reasons we ought to prefer poor Friends, or poor Neighbours before other Poor; because these are, by the Order of God's Providence, who has placed them near us, or brought them to our more especial knowledge, laid more especially under our Care. The Methodical Ordering of the World requires this course of proceeding, because otherwise, as I mentioned before, it can never be regularly taken care of. Not but that this is to be regulated by other general Rules of Prudence. If I can do more good with my Charity another way: if I find more proper Objects of it, a Person in *more Necessity*, or a very Good Man though not quite in so great, I ought, then, to follow where Discretion or Piety leads. Though, after all, God has not put us *in bondage* with these Rules, no more than he has done in the Measures of our Charity. If a Man will be truly kind and Charitable, God allows him a great Latitude for his own discretion, or it may be fancy, in the Method or the Manner of it.

III. Where a Person who is Religious and fears God, or is of the same Profession of Religion with our selves, stands in need of our Charity, he is, for that reason, preferable to a Wicked man, or one who differs from us. For so much Countenance is due to

the Truth we profess, as if other things are equal, to let that overballance. This the Apostle determines in my Text; where he commands us to *doe good to all*; but *especially to those of the household of Faith*. That is, though our Goodness and Charity ought, as there is Occasion, to extend to all Mankind, yet we should regard those before others who are of the true Religion; especially if, besides the truth they profess, they are such as fear God, and carry his Image of Piety and Holiness: For these are such whom God loves; and therefore we ought to love them too. They are indeed the Excellent of the Earth; and we ought to honour as well as love them. Though they are in a mean Condition as to the World, yet they are Members of *Christ*; their Souls are precious in his sight; and their Bodies, though cloathed with Rags, yet are Temples of the *Holy Ghost*: and therefore what we do for them, must be peculiarly acceptable to God, who so highly honours them himself, and is so much concerned for their good. But then on the other side, I ought not to let a Man starve because he differs from me in Opinion, or because he is Wicked; but I ought to imitate my Heavenly Father, who is Good to all Mankind; who sends his Rain on the Good and the Wicked, on the Just and the Unjust; let's none go without *some mark* of his *Bounty*: but his *Favourites* are the *Saints* that dwell in the Earth; for *those* he reserves his *peculiar Blessings* and *Mercies*.

IV. We ought in our Charity to regard those most whose Circumstances are most pitiable: those who have lived handsomely in the world; but, by the Providence of God, without any fault of their own, are brought to a mean Condition; For Want is a double Burden to such Persons; and much more grievous than to those who never knew any thing better. Thus again, we should seek out those who are Diligent and Industrious, but either for want of Work cannot live; or for want of Health cannot work; or by reason of a great charge of Children cannot maintain themselves by their work. There are very many such to be found out, whose Cases are really very pitiable; but yet who choose to suffer very much, rather than make it known: and therefore it's great Charity to seek out such persons; and to relieve them, if it may be, without putting them upon the hard Condition of being Beggars; and to do it in such a tender manner, as may be a Comfort as well as a help to them: For though no Man ought to be ashamed of Poverty, especially when its not his own fault; yet it's great Charity to consider the Infirmities of Humane Nature, and not to put our Brother to the Blush, if we can help it.

There are other Persons who are very proper Objects of our Care and Charity; but before I proceed to speak of them, I would read to you the following Reports; which will shew you what Care has been

taken of them in this great City ; and what Incou-
rage ment you have to trust the Managers of these
Matters with the care of Your own Charity.

*A true REPORT of the great Number of Poor Chil-
dren, and other Poor People, Maintained in the seve-
ral HOSPITALS, under the Pious Care of the
LORD MAYOR, Commonalty and Citizens.
of the City of LONDON, the Year last past.*

Christ's Hospital.

Children put forth Apprentices, and discharged out of Christ's Hospital, the Year last past, 69, 12 whereof being instructed in the MATHEMATICKS and NAVIGATION, were placed forth Apprentices to Commanders of Ships, out of the Mathematical School, Founded by his late Majesty King Charles the Second of Blessed Memory ——————

Children Buried the year last past —————— 1

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House and at Nurse elsewhere, 305. And 100 newly admitted : amounting in all to —————— 405

The Names of all which are Registered in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

Which being so many in number, and the charge of keeping them very great, (and being still depressed by the very great loss, which was sustained by the late Dreadful Fire) it is hoped many worthy and good Christians will liberally assist towards so useful and beneficial a Charity.

St. Bartholomew's Hospital.

There have been cured and discharged from the Hospital of St. Bartholomew's, the Year last past, of Wounded, Sick and Maimed Soldiers and Seamen and other diseased Persons, from several parts of the Dominions of the Queens most Excellent Majesty, and from Foreign parts, many of which have been relieved with Moneys and other Necessaries at their departure, though (as it hath pleased God) the greatest part of the Revenue of the said Hospital was consumed by the late dreadful Fire 2197

Buried this year, after much Charges on them 131

Persons remaining under Cure, at the Charge of the said Hospital 320

The difficulty of the times being such, and the contingent Charities exceedingly lessened, the ordinary Revenue is not sufficient to support bove a Moiety of the Charge of the whole.

St. Thomas's Hospital.

There have been cured and discharged from St. Thomas's Hospital in Southwark, this last Year, of Wounded, Sick and Maimed Soldiers and Seamen, and other diseased Persons from several parts of Her Majesty's Dominions and Foreign parts, 2474; many of which have been relieved with Money and other necessaries at their departure, though much of the Revenue of the said Hospital has been destroyed by several dreadful Fires in London and Southwark; and most of the Buildings of this Hospital being very old, low, damp and incommodious for the reception of Sick and Wounded Persons, the Governours have rebuilt a great part thereof, in which they have already laid out of their own free gift many thousands of pounds, and whilst the Building was carrying on, have maintained the same, or a greater number of Patients than formerly. There are yet some of the old Wards of the said Hospital to be rebuilt, which without the assistance of charitable Persons, cannot be accomplished, the yearly Revenue being much less than will defray the constant charge of the House 2474

Buried this Year after much Charge in the time of their
Sickness } 154

Remaining under Cure at the Charge of the said Hospital- 329

Bridewel Hospital.

R Eceived this last Year into the Hospital of *Bridewel*, Va-
grants and other indigent and miserable people, many
whereof had both Cloathing, and such other Relief as their
necessities required, being in great Distress, and sent by
Passes into their Native Countries } 1212

Maintained in the said Hospital, and brought up in divers
Arts and Trades, at the only Charge of the said Hospital,
Apprentices; notwithstanding it pleased God, the Hospital,
and all the Houses within the Precinct thereof, (which was
the greater part of its Revenue) were wholly consumed by
the late dreadful Fire; besides the great loss sustained in the
Remains of its Revenue by two terrible Fires, the one in
June, 1673. and the other in November, 1682. which ha-
pened in *Wapping*. } 110

Bethlem Hospital.

T HE Hospital of *Bethlem* is of great necessity, for the keeping
and curing Distracted Persons, whose misery of all others,
is the most deplorable, because they do not apprehend the same,
it disabling the Mind, as well as the Body.

Brought into the said Hospital the last year Distracted
Men and Women } 96

Cured of their Lunacy, and discharged thence the said
year } 58

Distracted persons Buried the last year- } 19

Now remaining there under Cure, and provided for with
Physick, Dyet and other Relief, at the Charge of the said
Hospital } 137

The charge whereof is great, and the Revenue of the said Hos-
pital so small, as not to amount to one half part of the yearly Ex-
pences thereof; and the Building of the old Hospital of *Bethlem*
being Ruinous, and not so Capacious as to receive and contain the
great number of Distracted Persons, for the Admission of whom
daily applications are made to the Governours thereof;

Upon

Upon a Christian and Charitable consideration of the Premisses, the Lord Mayor, Aldermen and Common Council of the City of London, did lately grant sufficient Ground to erect a more commodious House, for the keeping and curing the said Lunaticks, and Distracted persons: In the Building and Finishing whereof the Governours of the said Hospital have laid out and disbursed above Seventeen Thousand Pounds, whereby not only the whole Stock of the said Hospital is expended, but the Governours thereof have been necessitated to take up several great Sums of Money, for the finishing the same. And therefore the said Hospital is a very fit object of all good Mens Charity, to do as God shall enable them, towards the relief of the said poor Lunaticks, and payment of their Debts: there having been, and daily are, by the blessing of God, and the Charge of the said Hospital, and the care of those that are intrusted therewith, divers reduced to their former Sences.

Bishopsgate-Street Work-Houses.

Pursuant to an Act made the 13th and 14th of Charles II. for the Erecting a Corporation for Workhouses within the City of London, and the Liberties thereof, the President and Governors for the Poor of the said City and Liberties, have taken several Houses in Half-Moon-Ally without Bishopsgate, at a considerable yearly Rent, and thereof have made convenient Work-Houses, for employing Poor Children of the said City and Liberties, and such Distressed Vagrant Children, as are found therein, that have no Settlement. In the Fitting and Preparing whereof, and in Furnishing the said Work-Houses with all manner of Necessaries, there have been great Sums of Money laid out and expended.

There were remaining in the said Work-House the last Year, }
Children belonging to the several Parishes of the said City, } 261
Taken in since from the said and other Parishes and Persons 71

In all 332

Taken out by the Church Wardens this Year to put forth } 87
Apprentices,

Died this whole Year 15

In all 102

The Children of the said Parishes now remaining in the said Work-House are } 230
There

There are also remaining of Vagrant Children in the said Work-House the last Year } 71
 Taken in of them since 89
 In all 160

Put out Apprentices and to Employments, by the said President and Governors at their Sole Charge this Year, } 9
 Buried this whole Year, 4
 Discharged and Run away, all or most of them being } Cloathed as other Children of the House, } 20
 In all 33

Vagrant Children now remaining in their Work-House are 127

The said Vagrants were habituated to Pilfer and Steal about the Wharfs, Keys, and Markets of the said City, addicted to almost all the Vices that their Years were capable of ; and accustomed at Nights to ly under Bulks and Stalls in the Streets, or where else they could find shelter, to the no small hazard of their Limbs and Lives.

All the above mentioned Children, as well Vagrant as Parish, they Cloath, Feed, and Provide all Conveniences for, teach to spin Woollen, or Flax; to Sow, or to Knit; they teach them all to Read; and such of them as are capable, to Write and cast Account.

Every Morning and Evening their School-master, who is a Minister in full Orders, reads Prayers with them and the rest of the Family: as also with the Beggars, Vagrants, and other Lewd, Idle, and Disorderly Persons herein after mentioned (who are kept in Apartments by themselves.)

The said Minister doth also at all convenient Seasons, instruct the said Children in the Church Catechism.

The said President and Governors for keeping their Courts, Committees, Books, and Accounts, and the Management of their Various Affairs coincident thereupon, have a Secretary and a Messenger.

And for the more immediate Governing, Teaching, and Providing for the said Children, they have a Steward, a Matron, a School-master as before, and a School-mistress to teach them to Read, a Writing-Master, a Porter, 12 Teachers to spin, 11 Nurses, and two Cooks, whose Sallaries, Wages, and Allowances are a farther unavoidable and Annual Charge.

The said President and Governors do also at their Work-House every *Monday* Morning deliver out Wool and Flax, to be Spun at their own Habitations, to all such Poor Persons as desire it, and are Skilful in Spinning thereof, and pay the best Prices that are anywhere given for the like Work.

And they have there also made a further Provision for the employing at Beating of Hemp, and Rasping of Logwood, all grown Sturdy Beggars, and Idle and Disorderly Persons, and for the preventing any persons Begging in the Streets.

They also find it necessary to enlarge their Provision, as they shall be encouraged and enabled by fresh Supplies and Donations.

For the Purposes last mentioned, they have a Keeper and his Wife, and a Hemp-dresser, to whom they pay considerable Salaries and Allowances.

And since the 12th Day of *October*, 1701.
 There have been Committed to the said Keeper of the Persons last above mentioned, to be employed as aforesaid, } 173
 Discharged at times 125
 Discharged which are put forth Apprentices, two, and put to }
 Spinning, six } 8
 Made their Escape 015
 In all 148

There are now remaining, several of which also are Cloathed }
 as the other Children of the House, } 25

And if the Preventing Habits of Idleness, Theft, Debauchery, Prophaness, and other Immoralities in Children, and on the contrary, sowing the early Seeds of Industry, Honesty, Sobriety, Piety and Virtue in them ; and employing such grown Persons as are before mentioned, and preventing their Begging in the Streets, be Works acceptable to God and Man, and tend to the Reformation, Happiness, and Welfare of Succeeding Generations ; It is hoped so Great, so Good and Excellent Undertakings, will receive a Suitable Encouragement, Aid and Assistance.

This Account ends the 26th. of *March*, 1702.

You have heard the several *Reports*; which, in truth, speak so much for themselves, that they make it, in a manner, needless to enlarge upon the Particulars.

As to that *Report* from the several *Hospital's* of *Sick* and *Wounded*, and *Distracted Persons*; we need not be told that our *Health*, and our *Limbs*, and our *Senses*, are the greatest Blessings, as to this *World*, which God can give us: I am sure we all look upon the Want of them to be great Evils; especially if our *Selves*, or our *Friends* happen to be concerned in it: And therefore we cannot but be sensible, that it is great *Charity* to do any thing to help our poor Brethren, who cannot otherwise have the Conveniences necessary for them in this respect.

As for the other *Hospital*, which is for the taking Care of poor *Orphans*, I am very sorry to find, that of late Years it has not been able to provide for so many as it did formerly: because, as I do not know any sort of *Charity*, which is in so many respects useful as this is; so I think my self bound to say farther, that I do not remember to have heard of any thing of this kind, either at home or abroad, that is better managed.

This is not a bare *Temporary Charity*, and for the relief of a prefent Necessity; tho' that may be a great *Charity* too. But this is what may enable them

them to live Comfortably all their Lives ; and, it may be, some time or other, to be Helpful and Charitable to other People.

This is a Charity to the Soul as well as the Body, because it puts them in a way of being well instructed in their Duty, and takes them from under the Temptations of an Idle, Vagrant way of Living ; which generally exposes Men to much Wickedness, in the Course of their Lives.

This Charity is a benefit to the Publick, as well as to the particular Persons concerned in it. For every thing that encourages Industry, or puts Men into honest Employments, promotes the Publick Good ; as every thing that encourages Idleness is a Prejudice to it : So that on all accounts, there is scarce any sort of Charity so Beneficial, or deserving our Care, as this of *Educating* and *Placing out* of poor Children.

These Reasons do also shew how great a Charity *that* is which I am to speak of in the next Place ; that of setting the Poor at *Work*, and hindring that pernicious Trade of *Common Begging*.

It is a shameful thing for a Christian Nation, to suffer those who Profess the Name of Christ, and are therefore their Brethren, to submit to the mean Office of Common Begging. Certainly poor People ought to be provided for in a way more befitting Brethren :

But that's a thing Private Persons cannot now help : And it must be a very imprudent thing for any Nation, to suffer so many Inconveniences as this must bring along with it ; which are, the Idleness of so many thousand People, who might be employ'd in something, at least, that may be of Service : The encouraging of *Vagabonds* and *Impostors*, who play Tricks with their Bodies, to move Pity : The Maiming of many poor Children, and I am afraid, the Starving of more ; who are carried about, or laid in the Ways, to stir up Compassion.

These, and many more, are the Evils of suffering or encouraging this Custom of Common Begging : By which means much of that Charity is given to idle wicked People ; who have a Popular Tone, or any other Arts to Deceive, which might have been a great Help to those who really deserve Compassion : And which those Persons, as they get it wickedly, generally spend as wickedly ; so that the Hearts of many Good People are very much hardened : They don't know to whom to give ; and are apt to suspect all to be Impostors ; and, by this means, the *real* Poor are the great Sufferers.

But after all, I am afraid that there is not in many places such effectual Care taken to provide Work for those that desire it ; or to provide sufficient Relief in the Parishes for those that cannot Work ; but that some

some are forced to this way of Begging, to keep themselves alive ; and these certainly, if we can but know them, deserve our Relief.

But from what has been said, and indeed from many other Considerations which every Man's own Reason may suggest to him , we may easily see the great Usefulness of this Design, of providing Work and Maintenance, in an Honest and Religious way, for the Poor. And therefore I hope that those worthy Persons who have begun, and carried on this good Work so far ; who have spent so much of their Time, and Pains, and Money in it ; will not grow *weary in well doing* : And that they will meet with that Support and Incouragement from the Charity of Others, which so good a Design deserves.

I now proceed to the *last* thing I proposed to speak to ; which was, by some Considerations, to recommend to you the Practice of this Duty of Charity : But having, in a great Measure, done this all along, under the several Heads of my foregoing Discourse , I shall now be very short.

I. The *first* Consideration I would propose is this ; that tho' God has left us very much at Liberty, as to the Measures of our Charity, and the Methods and Manner of disposing of it ; yet the Scripture every where represents this as one of the greatest Duties of the Christian Religion ; and as the Great Evidence of

our

our Love to God and Christ ; and as a Condition absolutely necessary to our entring into Heaven. This is so plain from one end of the Bible to the other, that I need not Quote particular Places : And, methinks, I need not say any thing more to any who professes himself a Christian.

II. Let us Consider that this Vertue will very likely procure the Blessing of God, both to our Souls and Bodies, and to what we have in the World ; to our Children, and all that depend upon us. It is upon this account, chiefly, that the Psalmist says, *I have never seen the Righteous forsaken, nor his Seed begging their Bread* ; Psal. 37. 25. If you look back to the 21 Verse, you will find that he speaks peculiarly of Charitable Persons : And it follows at the 26 Verse, *He is ever merciful, and lendeth; and his Seed is blessed.*

Our Saviour Commands us to give ; with this Promise, that it shall be given to us again : And not only so, but *Good Measure, pressed down, and shaken together, and running over, shall men give into Your Bosom.* Luke 6. 38. The Expressions are very Emphatical ; and shew us the abundant Increase that Charity often Yields to Men, even in this World.

But

But St. Paul goes farther, in recommending this Virtue to the *Corinthians*; God, says he, *is able to make all Grace abound to You.* 2 Cor. 9. 8. He means, that God was not only able, but willing too; not only to supply again what they should give away in Charity, *but to make all Grace abound*, to supply all their Wants, the Wants of their Souls as well as the Wants of their Bodies; and to make an abundant Supply of all these. And this is a very great Incouragement to be Charitable, to consider what Returns it may bring us from God, of all sorts and kinds; but especially to our Souls, which stand so much in need of the Daily Mercy, and Compassion, and Assistance of God.

III. Let us consider that what is wisely given away in Charity, does bring much more Praise and Thanksgiving to God, than what we spend, especially in Superfluities, for our selves. St. Paul, in the Chapter I quoted before; tells the *Corinthians*, that *their Charity had abounded by many thanksgivings to God.* The Meaning of which, I suppose, may be this; that what a Man spends upon himself in Superfluities, does him no great Kindness; it's no great Matter to him; and therefore he is not apt to be so sensible of God's Mercy in giving it, or to thank him for it: Whereas what is given to those that are in Want, supplies

supplies a real necessity ; a small Matter is a great kindness to one that Wants it : And such Persons do very sensibly feel the Blessing ; and therefore heartily thank God for a little. And this is what very well deserves our Consideration, that what may procure only one Superfluous thing to our selves ; and for which, as being but of small use, we shall hardly so much as think of Praising God, may, if wisely given away, make a great number of poor People very Thankful to him ; and to us too. This, I say, is what very well deserves our Consideration ; because the great aim and end of a Christian Should be, to see, as much as he can, that God, who deserves so much from us, should be Praised and Honoured in the World.

IV. The *last* Consideration I would propose is this, that if we are Kind and Charitable to the Poor, we may in return have their Prayers ; which may be a greater Benefit to us, than any thing we bestow upon them : especially if we choose such Objects for our Charity, whose Prayers may be Pleasing to God. The Scriptures every where tell us that God has a great regard to the Cry of the Poor ; and we may be sure it is then more especially, when they Cry to Heaven for a Blessing upon those who do them good : for if he has so much regard to them (as the Scripture tells

us he has) when they Cry for Vengeance upon those who injure or oppress them ; how much readier will he be to hearken to those Prayers which they put up for their Benefactors ? For God is much more inclined to Mercy, than he is to Severity.

To Conclude all ; As we shall have in return for our Charity, the Prayers of the Poor, so God will, upon that account, be much more inclined to hear and answer our own Prayers, especially in times of Trouble and Affliction, when we stand most in need of it : *Blessed is he that considers the poor and needy, the Lord shall deliver him in the time of trouble.* Ps. 41. 1. And Considering the great Uncertainty of things in the World, Methinks we should be all of us glad to have such a Refuge as this to fly to. The *Apostle Commands*, that we should *Remember those that are in Bonds, as being our selves also in the Body* ; Heb. 13: 3. intimating, that we carry Bodies about us, subject to as many Misfortunes as any of our Neighbours : that what they suffer now, may in some little time come to be our own Case : And therefore as we ought to have a Fellow-feeling of all their Sufferings ; so it will be great Wisdom in us to provide, that if ever the Providence of God should bring us into a Condition of Suffering, we may then expect pity both from God and Man.

But however this be, if we should pass through the World in a continued Course of Prosperity, yet it is not long before we must leave this World; and then all we have will be quite Useless to us. As we can carry nothing of it away along with us, so we shall have very little Satisfaction in the thoughts of what we leave behind us. Indeed, all that we shall then think of, with any true Pleasure, will be what we sent before us in Works of Piety and Charity. May we therefore all of us be so Wise, as to take the Advice of our Blessed Saviour, to *make to our selves friends of this Mammon of Unrighteousness*; that when this shall fail, we may be received into Everlasting Habitations.

F I N I S.

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